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A POLITICAL
DICTIONARY
FOR THE
GUINEA-LESS PIGS,
OR,
A GLOSSARY
OF

Emphatical Words

Made Use of by that Jewel of a MAN,

DEEP WILL. *ie. Wm. Pitt.*

IN HIS

ADMINISTRATION, AND HIS PLANS

FOR

Yoking and putting Rings in the Snouts of those
GRUMBLING SWINE, who raise such
Horrid Grunting, when Tyrannical
WINDS BLOW HIGH.

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THE PREFACE.

FRIENDS and FELLOW CITIZENS.

THE prostitution of Language has lately, been so glaring, and notorious, that in my opinion, it requires a nice discrimination, to distinguish, even in our own Language, the true intent, and signification, of many Phrases, now in general use. In order to elucidate this observation, I shall submit the following little Glossary, to the public consideration; leaving it with them, to determine, whether the defects, do not in general arise, from the cunning, craft, and subtlety, of time serving Villains.

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POLITICAL DICTIONARY,

ARISTOCRAT.

FORMERLY, one who favour'd that form of *Government*, where the supreme Power, was lodg'd in the hands of the Optimates, i. e. of a council, compos'd of the principal persons of a State; either in respect of Nobility, Capacity, or Probity.

Lately, one who without respect to Capacity, or Probity, wou'd lodge all power, in the hands of Nobility, to the utter seclusion, of both Probity and Capacity, if by any means, deprived of Nobility; as tho' the insignificant Title, which at pleasure may be bestowed, upon the most undeserving, ensured both Ability, Honesty, Sincerity and Veracity; but alas! how far from the Truth, have we not lately seen, even *Kings*, violate the most solemn Assurances, gull'd and dup'd, even Heaven born penetration, by accepting of Loans, and performing none of the Conditions, &c. &c. how then can we depend upon those of lower rank. It seems as tho real honour had forsaken the higher orders, and ranks of Life, and accompanied only with the POOR despised Plebeian.

DEMOCRAT.

One who favours that form of *Government*, wherein the supreme Power is lodged with the people, who exercise the same by persons of their own Order, deputed for that purpose. In this form of *Government*, where the right of making LAWS, resides with the people at large. public virtue, or goodness of

Intention, is more likely to be found, than in either *Monarchy*, or *Aristocracy*; and therefore, it usually possesses, a considerable degree of Patriotism. and public Spirit.

We are told by some, that our House of Commons in Great Britain, answers fully, and ensures to the People, all the Benefits of this form of *Government*; but with how much truth, let the distresses of the POOR, at present witness: nor can it possibly be the case, so long as Elections, are carried on, begun, and ended by corrupt Influence, for corrupt purposes; so long as both the *Monarchy*, and *Aristocracy*, have an undue Influence; for if, by every days glaring proof, a very large Majority, of the House are imposed upon the people, without their general concurrence, in that case, what is become of the Democratic form, of our *Government*? Is it not evidently swallow'd up, in a vortex of corruption; and nothing remains to the people, but the insignificant shadow, which, is a delirium of fancy they honour and embrace as the real Substance. O BRITONS; when will you awake, to a true sense of your Danger!!!

CONSTITUTION.

That form of *Government*, which in any Country, is established, by fundamental Laws.

In England, the constitution consists, of the three grand Forms of *Government* united; viz. *Monarchy*, *Aristocracy* and *Democracy*; and this by some, is extol'd as a prodigy of Wisdom; as tho' it comprised in itself, every essential necessary to human Happiness; others decry it, as an heap of inconsistencies, as a mixture of
things,

things, so discordant, so opposite in their natures, they can never by any human art, or device be united; and consequently, that their tendency, must be to anarchy and confusion, rather than promoting human Happiness. If we refer to History to decide this controversy, which I consider as the most indubitable Testimony we can appeal to, we shall there find, in almost every *Reign*, and in some in every page, the Monarchy at odds, either with the *Aristocracy*, or the *Democracy*, and sometimes with both. But if we turn to the *Reigns* of the *Stuarts*, particularly *Charles the first*, and *James the second*; what serious, what awful Pictures, are here contained of their discordance. Will any one say in opposition to this positive testimony, that some parts of the Constitution, have been so ameliorated since that time; that it is impossible, it should ever so happen again. Whoever shall advance such an assertion, must either be regardless of his character for truth; or else he must be better acquainted with the particulars than the generality of the people are; but if corruption may, with any propriety, be call'd amelioration, our Commons House of Parliament is ameliorated with a witness: for at that time, there were not the Thousands expended, to gain admittance into the House, for time serving purposes, as is well known to be the case at present, and it will I believe scarce admit of a doubt, that this very corruption, will in the end, be found to be the very worst *Enemy* to the Constitution of all others: agreeable to this, a very great law authority States, "That if the

British Constitution, be ever overthrown, it must be by a corrupt House of Commons."— Whether the present be the one alluded to: or whether this have fill'd up the measure of its Iniquities; or whether it be reserv'd for some future period, time will determine: in the mean while I shall proceed to,

COMMONS HOUSE OF PARLIAMENT.

Consisting of Knights, Citizens, and Burgesses, elected, or rather, ought to be elected by the people; whose number at present is five hundred and fifty eight. I suppose, upon this Article I need not make use, of many arguments to prove, that each and every Member of this House, ought to be chosen. by the *free and uncontrol'd Voice of the People*; that anciently, all the people had a right to Vote; and that the Elections were annual; because of these particulars, History gives a most ample Testimony. We shall there find, that universal Suffrage, continued unimpair'd to the time of *Henry the sixth*: who under the flimsy pretence, of preventing Tumults, first appointed that none but Freeholders, whose residence was in the County, and had forty shillings yearly, shou'd Vote, at that time the House consisted of above three hundred Members, but if *Henry* had nothing in view, by that manœuver than the suppressing of Tumults, how easily might they have been prevented, by causing the Elections to have been by Ballot, in every distinct Parish. Does the present mode prevent Riots? far from it: every one must be convinc'd of the contrary; neither have the Multitude of Acts pass'd since, seemingly for that purpose, been ever able to prevent
vent

vent Riots or Corruptions: on the contrary, as Acts have been multiplied, Corruption and its consequent Riot have encreased in a reciprocal proportion: and I believe it will not be any distance from the truth, positively to affirm, that except a Reform shou'd speedily prevent it; a speedy dissolution of the present Constitution may be look'd for, and expected as inevitable: which cannot be fairly imputed to any other cause, than its own Corruption: for in this place, I wou'd beg leave ask the plain question, whether it is reasonable to suppose, that *Millions* will voluntarily *Sacrifice* their Lives by Famine and the Sword; whether they will be willing to *Sacrifice* their Posterity, and their Country to gratify and aggrandise a few rash, and insolent Individuals; however some may plume themselves upon the last Man and last Guinea, for my part, I can consider it no other than a political Insanity, in them, who can form to themselves such ideal conclusions: on the contrary will affirm, that the only means to be depended upon in that case must be, a radical Reform.

J A C O B I N E.

A word derived from accident; and consequently of no real importance; often, but ignorantly confounded with Jacobite, perhaps on account of the similarity in the sound, but with which, it has not the least connection. It is well known that the word owes its origin to a Political Society in France; who held their meetings in the Jacobine Convent, and from thence were denominated Jacobines; without the least
reference

ference to their Political Principles; and yet the ignorance of some, and the brutality of others; wou'd affix to it all that is Sanguinary, Levelling and Horrible. But what is still more unjust is, if there is a man big with affection, for the whole human race, who wou'd sacrifice himself for the happiness of Posterity, who wou'd wish War and Devastation to cease, from the one end of the Earth to the other; this man is immediately stigmatized with the name of Jacobine: how preposterous! how absurd! how unlike the genuine spirit of Christianity! Yet strange as it must appear to a reflecting mind, these are the people supported, not by the Military only, but by the Church Clergy and immaculate Ministers.

JUST and NECESSARY.

There are in these Words, when applied to the present unhappy and unsuccessful WAR; such a palpable manifest, and almost unparallel'd prostitution of Language, as must astonish an impartial hearer; especially if we take into the account, that it is so long, so obstinately, and so impudently persisted in, contrary to the will of the People; contrary to sound Policy, Justice, and Prudence. But let us here a little examine, how it is Just, and how it is become Necessary? I think it a theorem clear as any proposition in Euclid, that War can never be, either Just or Necessary, except in the single article of self defence: If it is unjust in me to attack any of my neighbours Priveleges, it must likewise be unjust in any Nation to attack the Privileges of another Nation. This, however
it.

it may be contraverted by those who fancy themselves to have an interest in War, is not the less a selfevident Truth. But in regard to the necessity of it, can any circumstance make it necessary for me to Butcher my Neighbour, while he behaves with cordiality and affection towards me? If not, where can be the necessity for the present War? I will positively insist upon it, that it never existed in reason, or policy; in reason, because War itself is unreasonable, except it be for self defence; it was impolitic, because the National Debt before this War, was an immence, intolerable load, but what is it now? and what advantages have we to boast, from the enormous encrease? But to make it a War of extermination, is horrible almost beyond example! Barbarians themselves, in a cool moment must shudder at the idea: I forbear multiplying arguments upon this subject, because I deem the former sufficient for any impartial person; and for others who have an interest in the continuance of the War, I do not write because I am not vain enough to suppose, that these are at all open to conviction, tho' it were from a multiplicity of the most weighty arguments. Covetousness and Luxury are their *Gods*; and while they are blindfolded sufficient to adhere to these, they can Worship no other, and I wou'd not be found washing the Black-amore; but I trust, that *John Bull* will finally settle with these, this controversy.

Another particular in which Ministers grossely err is, they have taken upon them to assert, that the people do not as yet, feel the weight of
Taxes,

Taxes, arising from this just and necessary War! Yet the contrary of this must be at least too generally known: similar for truth was the assertion a noble General made, in the House at the commencement of the American War: "That with five thousand Men, he wou'd drive the Americans, from one end of the Continent to the other:" and yet unluckily was taken Prisoner, with double the Number! strange, but not unaccountable. The midling and lower order of the Community, feel their weight of Taxes excessive; insomuch, that great numbers are actually *Starving*! many have perished for want, and according to present appearances, many more must share the same *lamentable Fate*, and this owing to the excessive weight of Taxes; together with the shameful and unexampled Licence, given to Contractors, Jobbers, Fore stallers. Monopolizers, &c. &c. against whom, according to an act of Parliament that I have seen, there exists no Law, whereby they may be punished, or restrain'd; this one act repealing all the acts, before fram'd to protect the people from these horrid Depredators; so that the people are left, to their disposal, in what manner, at what time; and to as large an extent, as they shall determine.

I am fully persuaded, that if this act, and its evil tendency, were fully investigated, and fully known, that the people from one end of the Kingdom to the other, wou'd not cease to Petition Parliament, for a repeal of this abominable Act. As it is an unreasonable expectation, for any to suppose, that while the House contains

so many Contractors, Jobbers, and Corn-Factors, that they will voluntarily sacrifice their own Interest, to the good of the Public: but I hope it will be remembered, that while it is suffered to exist, there will be none of the absolute necessities of Life, for any continuance, at any moderate price. As a proof of this, I am credibly informed, that the present worthy chief Magistrate, form'd great expectations, that he shou'd be enabled to reduce the prices of the most necessary articles of Life; that in order to accomplish this great and good design, he issued a Proclamation, that all Fore-stallers, wou'd be prosecuted with the utmost rigour, but was immediately after, inform'd of this act, by which, to his great mortification he found his excellent schemes, and good intentions, utterly frustrated, and abortive.

LIBERTY and EQUALITY.

As it have been customary of late, to couple these too substantives together, in speech, and writings, I have done the same. I suppose the reason of their being attach'd, was upon this ground, there can be no true Liberty, without Equality; for as Liberty consists, in the right of doing that, which in its moral, and civil tendency, can be no injury to another; so there must be, an equality in this right; for if one Man enjoys privileges of this sort, more than is granted to others; in just such a proportion it becomes, instead of the true spirit of Liberty, an arbitrary, and detestable spirit, granting to one more, or to another less, than is reasonable: This is so intimately, and evidently interwoven

terwoven with our genuine ideas of Society, that he who contradicts it, can be little superior to a Brute. It is the foundation of all honour, and honesty. If so what becomes of all those dangerous, levelling principles, which the Heaven born Son of Chatham; and the other immaculate Ministers have taught you to believe of the word Equality? They are in reality, no other than wicked Tales; generated for no other, nor better purpose, than to make that odious, and contemptible to the people, which in its native purity, and primitive excellence, would be most lovely and honourable: and for a time they have succeeded too well, in their iniquitous Intentions; too well, and too long; but I trust the time is not far distant, when the people will throw off the hoodwink, and judge as, reason, and truth shall Dictate, and Direct.

Friends, and Fellow Citizens, it is high time you should judge impartially for yourselves; and not thro' that false, and ruinous optic, Ministers hold out to you, remember, their Interest is not yours! It is high time, that you should seriously, and with great attention, consider the present war: its evil tendency; the many, and great calamities the people have labour'd, and still labour under in consequence of it. Examine the Generals Beaten! the Battles Won! the fortified Towns and Cities taken! the extent of Country subdued! the Orphans made! the Widows weeping! the united, and dreadful effects of Fire, Sword, and Famine! When you have considered all these things, ~~except~~ your Hearts are proof against Humanity,

Humanity, they must feel, greatly feel, for the distresses, the accumulated distresses of the POOR! your compassions, must overflow their general bounds, in commiserating the horrid Calamities the Poor have to grapple with. You will not only feel, and compassionate their Distresses, but you will, with unremitting zeal, by every legal means, help them to stem that tide of Corruption, which is the root, and ground of all. You will not only say be ye warm'd; be ye cloath'd; be ye fed; but you will assist, earnestly assist them, till these grand Objects are accomplished.

I wou'd by no means be thought, to be a solicitor for the modern mode of relieving the Poor: i. e. by handing out to them small pittances of Rice, and a few Potatoes, not fit to eat, except for the Hogs, the *Swinish Multitude* I mean; because, at best, it is no other than a temporal, partial, Relief. Temporal, because it only a little relieves, a few, for a little time, and partial, because it relieves, but a few, and among that few; the most necessitous, are not thro' delicacy, &c. likely to appear in the list of Paupers. But wou'd solicit, earnestly solicit, each and every one of you, let your circumstances, influence, and powers, be what they may, to exert all, and ev'ry nerve in every possible, legal way, utterly to exterminate, and eradicate, that monster of Corruption. who with Giant Strides, and hasty, mighty Powers, not only threatens, but will accomplish speedily, if not in time prevented by the united efforts of Mankind in general,

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the happiness of the whole human race : I wou'd earnestly solicit, that you shou'd unceasingly endeavour to establish an uncorrupt House of Commons : That you shou'd not only establish, but by every reasonable restriction, endeavour to keep them so. For be assured, if we may be permitted to judge according to the temper of the Times: except this plan be accomplished, the Constitution, that boasted Constitution, which some by way of eminence call, the work of Ages; will totter to its Foundation. On this account, I most earnestly solicit, and exhort every Man, be who he will, or what he may, to Unite firmly, and steadily to Unite, in this great, and common Cause. I exhort you as Men; as Men, who will not barter your Rights for trifles; as Britons, who wou'd rather Die, than relinquish your just pretensions; as the descendants of brave Progenitors, who sacrificed their Lives, that their posterity might be Free. I exhort the Rich, that they may be actually Rich in good Works; that their consciences may witness for them, I have not rob'd the Poor of their just rights; I have not sacrificed millions at the shrine of Ambition, Covetousness, or Revenge. I exhort the Poor, that they may not be found aiders, and abettors, in such cruel, unjust and unnecessary Slaughters. I exhort the Clergy, that they may be found the true, and steady Disciples of him, whose threats, and denunciations, were only level'd against the cruel Scribe, and against the vaunting, unfeeling, and proud Pharisee; but whose lenient, and most benevolent hand, was
continually

continually stretch'd forth to heal the Sicknes-
 ses, and alleviate the Distresses of the Poor.
 If there be any virtue, if there be any praise,
 think on these things, nor for a moment relin-
 quish the Cause, 'till an ANNUAL, and UN-
 CORRUPT HOUSE OF COMMONS; be
 FIRMLY ESTABLISH'D among us.

*Eternal Honours, wait the rights of Man,
 And those who still support, the glorious plan;
 But Infamy, with all her horrid train,
 Infest the Churl, who dare oppose its Reign.*

F I N I S

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